THE

Hindu Message

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from the Hindu Standpoint.

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The Hindu Message stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE
KASHMERE.

By K. S. Ramaswami Sastri, B.A., B.L.,

On love's spread wings my fancy free doth soar O'er
Dwaraka's wave-beaten coast again.
I vex myself with yearning wishing vain.
Oh would that I had oped birth's morning door
When Krishna trod this holy land before!
That may not be. At least I gladly rain
My love-flowers at His feet. When will He deign
To bless me, loyal to Him to the core?
From there my fancy soars to sweet Kashmere,
That single loan of bloom from Paradise,
Drenched in ecstatic shower of loveliness.
O sweet and holy land to Lakshmi dear!
The poet's adoration to thee flies
And hath sweet recompense of blessedness.

॥ श्रीः ॥

॥ श्रीशारदाभुजङ्गम् ॥

By **H. H. The Jagadguru of Sringeri.**

तथा यौवने मत्तचित्तोऽहमासं
त्वदीयं पदाब्जं स्मृतं नैव नैव ।
क्षमस्वापराधं विधिप्रेमकान्ते
न पुत्रे मनागप्युपेक्षा जनन्याः ॥ ७ ॥

जरारोगसंपीडिताङ्गो जरायां
कथं वा स्मरेयं पदं शारदाम्ब ।
क्षमस्वापराधं समस्तं मदीयं
क्षमाधूतसर्वं सहाखर्वगर्वे ॥ ८ ॥

त्वदीयं पदाब्जं सदा पूजयेयं
तथा संस्मरेयं च पश्येयमेवम् ।
समिच्छंश्च मत्पूर्वदुर्वासनाभि-
र्बलादाहृतं मन्मनः किं करोमि ॥ ९ ॥

यदि त्वं वदस्यम्ब ते पूर्वकर्म
त्वयैव प्रयत्नेन जेतव्यमेवम् ।
तदा मय्यजस्रं कृपा संविधेया
प्रयत्नं करोम्येव तत्रापि सम्यक् ॥ १० ॥

यदि त्वं मदीयां शुचं नापनुद्या-
स्तदा दुःखवह्निप्रतप्तेऽन्तरङ्गे ।
मदीये स्थितायास्तवाप्यम्ब खेदो
भवेदित्यहं चिन्तयार्तोऽस्मि भूयः ॥ ११ ॥

वदन्तीह शास्त्राणि सत्यश्चिदात्मा-
द्वयश्चान्यदार्तं समस्तं मृषेति ।
तथाप्यम्ब मोहो न मे विप्रणष्टो
झटित्यम्ब तं नाशयानर्थमूलम् ॥ १२ ॥

(To be continued)

Events of the Week

We dealt very briefly with the inevitable result of the Indian discussions at the Imperial Conference. It is however necessary to return to them in view of the persistent efforts to make out that India has gained much from the formula adopted at the Conference, at the instance very largely of Mr. Baldwin. Not only that formula, but the explanatory interview of Sir Tej Bahadur Sapru, and the official text of the many speeches made at the Conference were last week rendered available to the public. What is the final effect of them all produced on the reader's mind. In the light of that practically final verdict, the question of Indian status in the Empire has definitely gone beyond the stage of tinkerings and trimmings and any attempt to bolster up a show of enthusiasm over the abundant promise of "careful consideration" and expressions of "sympathy" would mean trifling with national honour and self-respect. It is nothing short, so we believe, of an amazing illustration of a stupid political credulity to attempt to magnify the little crumbs thrown from the overweighted table of our masters or to bolster up the obvious defeat of the Indian cause at the Conference into an 'achievement,' and into our gain.'

* * *

There is no need to recall to the reader's mind the exceptional circumstances in which the Imperial Conference met. In the Kenya decision, we were confronted not so much with the selfish arrogance of a particular Colony, but with the settled determination of the British Government themselves to stamp their Indian subjects, even in a Crown Colony, with the brand of racial inferiority in utter defiance of their solemnly recorded promises and pledges. And it is to our mind most deplorable that, despite the wet blanket of the Duke of Devonshire's arrogant refusal to hold out even a distant hope of the reversal of the Kenya decision, Dr. Sapru failed to recognise the tragedy of all labour lost and the depth of Imperial arrogance towards subject peoples. It was even at this stage, belated as it was, Dr. Sapru's duty to tell the Imperial statesmen that he had had enough of their ways and their methods and that he was not going to tarnish his country's honour by associating with them. He, however, took a surprisingly different course and to Reuter he summed up the results in a language which can only be described as conceived in a spirit of suppressed exultation which is truly amazing, considering that far from gaining we have lost practically all along the line.

* * *

The truth about the solution from time to time attempted by the Imperial Conference has been that India has not been inveigled into pledges inconsistent with her interests, but has been held as firmly to them as the corresponding pledges on the part either of the British Statesmen or of the Dominions have been shamefully disregarded. On all the four issues that Dr. Sapru so valiantly fought about—we have a combination of promised sympathetic consideration and the right of direct negotiation with an authority no less than the Colonial Office. And what does sanity and sobriety require but that, for our part, we should forget the past—the record so reeking with broken pledges and promises never meant to be fulfilled—and hope again and yet further hope. This in short is the supreme achievement of the Imperial Conference. It is useless to deny that it is an achievement in keeping with the ancient traditions of Indian liberalism, though it adds quite a trifling insult to an already irreparable injury. It is a tragedy that even a gifted and patriotic publicist, as Sir Tej Bahadur showed himself in his opening speech should enthuse over little inanities which leave unimpaired in the slightest degree the grim fact of White Race Domination for which the British Government are not abashed to claim their allegiance in unmistakable language.

* * *

The country will not, we dare say, be outwitted as Dr. Sapru and his fellow-liberals have so clearly been. The alternatives before the country are but two-fold—whether they will continue unabated their pursuit of measures which would involve such cumulative pressure on the British Government as to compel them to go back upon the outrageous violation of all justice and right of which they were guilty in respect of their Kenya decision and secondly whether they will, on the other hand, relax efforts and allow the "achievements" to capture their mind and their patience till their real character is exposed as a result of further actual experience.

* * *

Mr. Baldwin has at last decided on an immediate dissolution, we are informed by a Reuter telegram of Monday. Parliament will be dissolved tomorrow and the elections will come off on December 6. The move is not surprising: the only surprise is that it came at this hour. Whatever the results of the election might be should the Conservatives return to power, Mr. Baldwin will be assured a further lease of Premiership. Sometime before the dissolution, a political correspondant to an English paper wrote that "What his (Mr. Baldwin's) protectionist critics desire is that Mr. Baldwin should stay where he is but should show himself as amenable to tariffist persuasion as he has lately done to the coercive arguments of the Poincare groups. If he were to take his mutineers at their word and abruptly make room for somebody else, the first to protest against his desertion would be the same tacticians who have just keyed him up to the Preference pitch and are now preparing to give the screw a further turn. From some points of view, the mixture of principle, off-handedness and pliability in Mr. Baldwin's composition renders him a model Prime Minister at once masculine, agreeable and managable. But with the Liberal Reunion as an accomplished fact and the increasing emergence of Labour as a party with a right to the seats of power, it is extremely doubtful if even with the help of Mr. Chamberlain, and the apparently favourable atmosphere the Imperial Conference Resolutions have produced for Tariff Reform, Mr. Baldwin will come back to power. We shall soon see.

* * *

The *Leader* is very furious on what it calls "extremist organs deprecating the results of the labours of Sir Tej Bahadur Sapru at the Imperial Conference." The Besantine organ characterises the criticism as "a favourite pastime of the N. C. O. press, "the victim for the moment being of course Sir Tej Bahadur Sapru." But what has the *Leader* or the *New India* got to say to the following very pertinent observations of the "Indian Social Reformer," whose editor has been noted for his sobriety of views and cannot be accused of political extremism of any sort. Here is the passage we refer to:—

"Sir Tej Bahadur told an interviewer that he would have considered it his duty to withdraw from the Conference in the interest of his country's honour if he had received a reply that the door was bolted against us so far as Kenya is concerned. So far as we understand English, the Duke of Devonshire's declaration does nothing but bolt the door against us in respect of Kenya. The Duke has no objection to our knocking at the door, but of its being opened he distinctly says there is no possibility. On the strength of the scriptural text, "Knock and it shall be opened." this permission to knock at the door may be construed by men of ardent faith into a concession to our demands, but we must confess that our capacity for such faith has been well-nigh exhausted. The criticism of the Indian press is not due to ignorance of the conditions of the Imperial Conference. It knows them only too well, and it is because of that it doubted the utility of Sir Tej Bahadur's presence at the Conference. India's chair unoccupied would have enforced India's protest much more eloquently at the Imperial Conference than Sir Tej Bahadur's speeches. Like Caesar's pageant without Brutus' bust, it would have reminded the Empire representatives the more of India which is what makes the Empire."

The Hindu Message

A Consistent Warrrior.

The full text of the speech which General Smuts delivered on the European situation at the African club luncheon in mail week is now available. A detached and thoughtful observer of the trend of events in Europe, his analysis of the drift of events is fairly accurate. He was one of the signatories of the Treaty of Versailles. He signed it under protest and uttered a prophetic warning as to the disastrous consequences thereof. His forebedings have come only too true. He observed that the wounds of Europe could only be healed by moderation and generosity. Discussing the situation as it was at the time, he said:—

"We are now more than four years from the Peace of Versailles, but there has been no peace yet. The war among the peoples has been merely transferred to the economic plane, and is today being carried on in a more intensive and destructive manner than during the Great War. Four or five years ago we were singing our songs of victory; today we are all marching to certain and inevitable defeat—victor and vanquished alike. The international chaos is growing. The economic and industrial structure of Europe is cracking in all directions. Weariness and despair are sapping the morale of the peoples. Military hysteria is sapping their depleted financial resources. Everywhere you see armed men, everywhere gigantic armies, even among the small new States which cannot possibly afford them. In spite of the disappearance of the German army there are now almost a million and a half more men under arms than in August, 1914. The black hordes of Africa have been called in to redress the moral and political balance of this mother-continent of civilization. The human principles are everywhere derided and degraded. The standards of living for the peoples are everywhere sinking to lower levels. Famine for large numbers is not far off. Can we continue much longer on this march to destruction, this pilgrimage, this crusade of suicide on which Europe has started?...... And there looms before us not the distant possibility, but the near and immediate prospect, of the disasters to which I have just referred. What are we to do? Drift will be fatal; half-measures, palliatives, expedients, such as politicians resort to when hard pressed, will no longer avail anything. Either a comprehensive settlement now with some measure of finality about it, or else let the situation drift and develop until it brings about its own horrible Nemesis, and shocks and shames the conscience of the whole world into action. And who knows what may then happen? Who can conceive the suffering before that happens? I vote for a gallant attempt now to save Europe from the dangers which threaten. But whatever we do, let us avoid the process of patching, of temporizing, of playing with the dreadful reality which has already made possible the slow, steady, fatal deterioration of conditions all round. Faith, courage, and real statesmanship are wanted. A thorough overhauling of the position into which we have drifted is wanted. A radical reconsideration and, where necessary, revision of existing arrangements are wanted."

Grave as the warning undoubtedly is it is not graver than the occasion required: and the urgent advice has fallen on heedless ears. A policy of drift still continues to be followed. Germany, where peace and order could only be maintained by a dictatorship, is fast drifting day by day into anarchy: and General Smuts, like other impartial observers, has no doubt what it is due to. This is due, he says, "partly to the dreadful policy of France, which on the Rhine and the Ruhr and elsewhere has applied a relentless pressure far beyond the feeble power of the new Germany." The British effort to bring in America to settle the Reparations problem has been frustrated by the French attitude, and all the signs point to the inevitable conflict which General Smuts declared "would be infinitely more dangerous to Europe and the world than was the downfall of Russia six or seven years ago."

General Smuts' own plea for moderation and generosity was made in words which, we think, have a wider application than the immediate topic of his address: "Small and comparatively unimportant as we are among the nations of the world, we have yet a rich and unique experience in the sort of trouble through which Europe is now

passing. We also had our age-long contention between the white races in South Africa, which culminated in a great war, with all its horrors of loss and suffering. We also had our devastated area, which covered not merely a small strip of our own land, but practically the whole of the interior of South Africa. Defeated, broken, utterly exhausted, my little people also had to bow to the will of the conqueror. But it was not an impossible peace. The war was not continued in another form after the peace. The Boers were not treated as moral pariahs and outcasts. Decent human relations were re-established and a spirit of mutual understanding grew up. The human atmosphere improved until in the end simple human fellow-feelings solved the problems which had proved too difficult for statesmanship. Four or five years after the conclusion of the war a new settlement was come to, based on mutual trust and friendship between the races. And South Africa today is perhaps the most outstanding witness in the realm of politics to the value of a policy of give and take, of moderation and generosity, of trust and friendship, applied to the affairs of men. What wisdom and moderation could achieve in Africa they can also achieve in Europe. Let us have faith in the great human principles and values, and our faith will not be brought to confusion. Human nature is the same in all continents, and what could be done for the descendants in Africa can surely also be done for the parent peoples in Europe."

This is on the right key and if human nature be the same in all continents, as assuredly it is ; and if "a policy of give and take, of moderation and generosity, of trust and frienship" ought to applied to affairs, a proposition to which no sane humanist will object ; if the "human atmosphere" ought everywhere to be more and more improved, how comes it this valiant warrior so ignominously thrusts wide these principles in the practical handling of the problem in South Africa. Are doctrines, political precepts, broad ethical propositions to be distinguished by the latitudes ? Why does Gen. Smuts indulge in an unworthy sneer at the status of the Indian representative at the Imperial Conference ? Why should the statesman who mouths these solemn and highsounding platitudes, have unceremoniously and ostentatiously gone out of the meeting of the Imperial Conference when a subject of such vital importance as the status of Indians was being discussed ? Why should doctrines, whose application to foreign affairs is so strenuously advocated by the General, be deemed inapplicable to a domestic problem of the Empire ? General Smuts has made it all clear as daylight. He is concerned because the mother-continent of the civilisation of which he is the worthy exponent in Africa is in danger of chaos ; and because they are the parent people of the Africans. He is justly aggrieved that "the black hordes" of Africa should have been brought into the white man's land to redress the latter's moral and political balance. It is the reaction of the hot gospeller of white-manity to the prevalent anarchy in European affairs, which do not redound to the credit of the White man and his civilisation. We congratulate the General on his clear vision of the ulterior consequences of the present moral and political bankruptcy of Modern Europe to the gospel of White race domination in the world.

The Hindu Sangathan and After.

There is no question—not even the unprecedented situation created by the indiscriminate arrest of the Akali leaders—which so agitates Northern India at the present moment as the question of Hindu-Moslem relations. That question has been complicated by a movement, confessedly meant to reunite a scattered and unorganised Hindu society, which has the two wings of Shuddhi and Sangathan. We have not so long felt called upon to refer to this movement in its double aspect, but the question had had considerable importance attached to it owing to the pronouncements of men eminent in our modern political life, pronouncements which indicate that but for this shuddhi and Sangathan movement of the Hindus, Hindu-Moslem unity will be an accomplished fact. Swami Shraddananda, the militant apostle of this Shuddhi movement, had occasion recently to criticise what he thought was the fatal readiness even in men of the stamp of Maulana Abul Kalam Azad to bow meekly to the intolerant precepts of the Ulemas and Moulvis. Now that is a point that need not detain us. None will however dare controvert the fact that the Hindus are a weak community, unable to resist either the onslaughts of unrelenting external foes, be they ruffians of the type we saw during the many riots or the more insidious poison gas attacks of cultural antagonists. It has by some been recognised that the absence of any acknowledged head of the community is responsible for this regrettable state of things—a head who will command the willing obedience of the community. It is not therefore surprising that a community, so weak and really so inchoate, should under the stress of modern conditions seek to organise itself. All militancy has been expressly disowned and no sensible person need have any qualms in supporting a movement which is solely intended to raise the Hindus from their present admittedly shameful state. But Moslem suspicions were roused by the bogey of Shuddhi.

Whether conversions or re-conversions to Hinduism are either practicable or permissible or even expedient is a question on which, in these days when there is a mad race to disown accepted traditions, it were foolish indeed to express an opinion. We should however be wanting in honesty to ourselves should we refuse to place on record our unalterable conviction that such re-conversions or conversions are neither permissible nor in consonance with the basic principles of the Sanatana Dharma. For the Sanatana Dharmi, as the mass of our people still are, whatever adventure in the realms of thought and affairs might find it convenient to lay down, the Veda is the only *pramana* of spiritual truth: and the two pillars which sustain the magnificent edifice of Vedantic philosophy and conduct of life are the doctrines of Karma and Re-incarnation. India is the land, as our last great Apostle with fervour exclaimed, whereto all souls must come wending their way God-ward. And it is impossible of credence to our minds that any asthika Hindu, who believes in the twin doctrines, should think for a minute and come to any other conclusion than that such Shuddhi is unwarranted spiritually and absolutely mischievous in its secular consequences. The orthodox view is or must be—there is need to stretch it in these days—that all jivas, Moslem or Christian or of whatever other religion, if they utilise to any purpose the Sadhanas provided in those religions, will be born into the Dharmic fold and finally reach salvation. That educated Hindus, educated in the scriptures, should seek to enter on a campaign of re-conversion or conversion shows how little they have grasped the central tenets of their Sanatana Dharma. When they do so, be they of the laity or of the great brotherhood of Sannyasins, they only betray their lack of faith in the two cardinal principles of Dharmic theology, which we have above referred to. The question of Sangathan however stands on a different category; and when divested of its adventitious association with the spurious and un-Hindu movement of Shuddhi, must command the adherence even of Moslems, unless thy are only acting a hypocritical part when they talk of national solidarity.

A Pandit Sunder Lal, of whom our readers saw something many months ago, recently unburdened himself on this and analogous questions at Salem, at a meeting presided over by Mr. C. Vijayaraghavachariar. The Pundit, we note, has lost none of the arrogance which once made him say that people who did not bow their knees to the predominant junta in the Congress should leave—not the Congress but politics. What he spoke about Shuddhi is surprisingly enough, lucid. But then he went at the deep end when later on he referred to the Hindu Sangathan movement. This pompous, pontifical person laid down that there is or ought to be,—which is quite another thing—only one Sangathan for India. But then this itenerant Congress propagandist, hailing from U. P. but styled 'of Jubbulpore' forgot the Lucknow Compact which proceeds on the assumption that there really are two Sangathans. The worst of these politicians is that they so often do not see all that there is to be said for any question: their minds move in an hermetically sealed atmosphere. As it is our purpose to show in the present article there are two fatal objections to the Hindu Sangathan movement, but none of them are raised by this wonderful pandit, who does "not claim to be a pandit or a Maulana," but who goes on harping on the extreme inconvenience of communal feuds when there is the foreigner within the gates. Why is there the foreigner within the gates? Will not a weak and disorganised Hindu community be so much dead-weight pulling our Moslem brethern down in the severe secular struggle for political rights? If the strength of a chain be in its weakest link, as assuredly it is, does not the strength of the Indian Nation lie in the weakest community, the Hindus? Is not then the duty of every nation-builder, Hindu, Mohommedan, Sikh, Parsi or Christian, to see that the Hindus are strong, united and powerful to repel wanton attacks against its vital parts? Is it not true, as Lalaji of the changing mind said years ago, that Hindu solidarity is an essential pre-condition of Indian solidarity? Should the Hindus seek to cement their much shattered socieity why should our Moslem brethern take umbrage at it? Is it not the duty of the thought-leaders of the two communities to arrive at a conclusion on these questions? Pandit Sunder Lal prates in the manner of the modern wise man whose one convenient method of getting over a difficult question is to affirm its contrary or to refuse to recognise its existence. A rhetorical dementiae is not going to help us solve a problem which, whether we look at it from the immediately communal interest, the wider interest of Indian nationalism or from the cosmopolitan, universal point of view, is of vital importance; for the Holy People have a mission, peculiarly their own, to discharge to the world. Politicians might well be a little more humble and seek to make the Hindu community what it ought to be instead of mumbling abracadabra.

Convinced as we are that the Sangathan movement is a necessity if the Hindus, as a community, are to rise from their present slough of despond and are to fufil their appointed function in the world, that, rationally organised and rationally interpreted, our Moslem brethern have no reason to be affrighted at our attempts at social salvaging, it yet remains for us to show why we think the present movement proceeds on radically wrong assumptions. We have already alluded to a very fatal drawback of the movement. And that is the insensate Shuddhi propaganda. That is based on a perverse reading of the scriptures and secondly owes its origin to the demoralisation born of the impact of a crude western nationalism, which even a three years' raging and scaring propaganda of Gandhism has not been able to cure us of. The second fatal defect that we find in this movement is the excessive importance attached to machinery, which is almost European in its exaggeration. The formation of Sabhas is held to be everything and the setting up of machinery to convert is the be-all and the end-all. They have forgotten the great truth that Life creates institutions while these latter do not create but only express and preserve life.

Both these evils are owing to "the mighty evil in our souls" whereby we still cling to European methods while we deliver every day comminatory sermons against them. The European may have good reason to adore his machine; and whether he has good reason or no, such adoration does him no harm. In truth, blind attachment

to machinery works no fatal harm where the life of a free nation has developed existing institutions or modifies them by its own irresistible law of life and development. In India we are, if possible, even more attached to our machinery. As an acute thinker of our own days has said, "Englishman and Hindu have been alike in their tenacious conservatism and their refusal to accept revolution, alike in their respect for law and the thing established, alike in their readiness to change rapidly and steadily if the innovator would only disguise from them the fact that they were changing. The Hindu advanced more slowly because he was an Asiatic in an epoch of contraction, the Englishman more quickly because he was a European in a period of expansion. If our social reformers had understood this characteristic of our race, they might have revolutionized our society with comparatively small friction, but the parade of revolution which they made hampered their cause." Whether we agree with the last sentence or no, it cannot be denied that both leaders and followers in this country require a deeper Sadhana, "an inward uplifting, a grander and more impetuous force behind thought and deed." As has been abundantly proved, from 1908 onwards or even earlier, "the divorce of intellect and Spirit, of strength and purity may help a European revolution, but by a European strength we shall not be saved."

This brings us to the end. That intellect and Spirit may go together, that strength may be aided by purity, it is necessary that the Sangathan should strike its roots deep into the soil, not be the plaything of the idle afternoons of hypochandriac politician or fanatic sectarians. And it cannot do so unless a vastly extended education of the people physical, intellectual and moral is undertaken. In the ringing words of Victor Hugo, intellectual and moral growth is not less indispensable than material amelioration. Knowledge is a viaticum, thought is of primary necessity, truth is nourishment as well as wheat. A reason, by fasting from knowledge and wisdom, becomes puny. Let us lament as our stomachs, over minds which do not eat. If there is anything more poignant than a body agonising for want of bread, it is a soul which is dying of hunger for the light. It must be our aim to build up once again the idea of the sacred duty of giving education to the people as one of the elements of our civilisation, which it was in the hey-day of our race's glory. Already we have the idea of giving alms. The one is only an extension of the other. What we have to do is to organise the great conscript army of education. A master-mind once sketched the process. Why should it be thought impossible that every student, when his own education is over, should be called upon to give, say, three years to the people? Just as in the West the only son of a widow is excused military service, so one whose earnings are absolutely necessary to others might be excused this educational service. The villagers would easily maintain a single student living amongst them as a schoolmaster. And when his own three years are over, it is to be supposed that he could, from his own school or college, arrange for another to take his place. Some would learn to love the simple village life and elect to live and die poor village schoolmasters. Most, however, would serve the years of their vow, and pass on, returning to the city to bear their part in the life of a more complex community. On the one hand the duty of teaching, on the other the duty of maintaining, so teacher and taught make a perfect social unit. And thus the great masses of the people might be swept into the advancing circle of light. A hoary Asiatic device makes every morsel of social service self-supporting and self-propagating. The Hindu never forgets to wring the seed to ripeness. 'Alms to the Teacher,' and 'knowledge to the people' must be converse truths taught at one and the same time.

It is this line of activity that the Sangathan movement should take, if it is to be productive of lasting good to the community. No central organisation could or ought to arrange a scheme like this; for it is our unfortunate experience that, in affairs of this kind and in nine cases out of ten, organisation means petrifaction and death. Only by a common impulse of the people and the students themselves could it be made a reality. The task is not impossible.

Historical and Scientific.

Lectures on Indian Music.

By M. S. RAMASWAMY AIYAR, B.A., B.L., L.T.,

Lecture VIII.

THEORY OF MUSIC

1. Generally speaking, five points used to be considered under this heading, viz,

(1) Sruthi, (2) Swara, (3) Raga, (4) Mela, and (5) Thala.

The first two have been dealt with in my *Physics of Music.** I shall now proceed to make a critical study of the last three.

2. Raga is to Indian music what 'Scale' is to European music. In Europe scales are altered by change of the tonic note. C—scale, for instance begins with C; D—scale begins with D; and so on. In India the same ruse† was employed in ancient times to secure the alternation of Moorchanas, as Ragas were

तथा हि षड्जमारभ्यानिषादान्ताधिरोहणान् ।
निषादादिषु षड्जान्तावरोहान्मूर्छनादिमा ॥
एवं ऋषभमारभ्यषड्जान्तमाधिरोहणात् ।
षड्जादिऋषभान्तं चावरोहणाद्वितीयका ॥
एवमेव समुन्नद्धा गांधारादिष्वरेष्वपि ।
अतः प्रतिस्वरतावदेकैकामूर्च्छना भवेत् ॥

Chaturdandiprakasika

then called. But now the changing of the tonic has fallen into disuse; and yet the alteration of ragas is successfully brought about by a skilful manipulation of other notes.

3. What is Raga? Venkatamakhi defines it; रंजयन्तिमनांसीतिरागा: 'Whatever pleases the mind is Raga. This is, however, a vague definition. Raga is doubtless an attempt to reduce to law and order the melodies or songs that come and go on the lips of the people. An abstract ever follows a concrete; so the abstract Raga must have followed, not preceded,

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* Lecture IV

† See my Physics of Music (Lec. IV)

the concrete songs. Hence folk songs, stage songs, tribal songs devotional songs, recitative songs, lyrical songs, as well as the labours of scientific musicians may be rightly deemed to have jointly and severally contributed to the origin and development of Ragas. Take, for instance, the following well-known melodies, viz.

(1) Thennamarathilorannamirundu,
(2) Koluvamaregada,
(3) Endudakinado,
(4) Munnu Ravanabadha,
(5) Utharandarumaiye,
(6) Villanadu rendai.

These six melodies are sung in six different ways, having nothing in common between them, so far as the *style* of singing them is concerned. But the thinking mind is able to find out a unity in variety. Underneath them all, a common current was found to run, viz, a Scale of all-flat notes, called *Thodi.* Such a scale, common to several melodies, we call a Raga, which may therefore be defined as the Basis of Melody or a melody-Type.

4. The progress of this synthetic process of discovering Ragas was however arrested, when scientific musicians began to manufacture them by purely mathamatical calculations and also to classify them under, or reduce them into, a system. At first there were six Ragas*; and then Raginis and Puthras mixed themselves with the original six and created a lot of confusion. Later on, all the then existing Ragas were brought under ten heads, viz, Gramaraga Uparaga, Raga, Bhasha, Vibhasha, Antharabhasha, Raganga, Upanga, Bhashanga and Kriyanga. The first six were called Marga Ragas, while the last four went by the name of Desi Ragas. It is a pity that even Sharangadev failed to furnish us with a principle upon which his 264 Ragas were brought under one or another of these ten heads, except he classified his Ragas under 18 Jathis. No wonder therefore that Venkatamakhi complained that the first six heads, viz, Marga Ragas had gone to heaven and that all the 264 Ragas, enumerated and even described in *Sangitharatnakara* had been enbloc consigned to oblivion* Dissatisfied with Sharangadev's method, Lochanakavi adopted what might be called the Genus-Species system of classifying Ragas. Others followed him

तत्र रत्नाकारग्रंथे शार्ङ्गदेवेन धीमता।
चतुः षष्ठ्यधिकं रागशतद्वयमुदीरितम् ।
लक्ष्यन्ते तेन कुत्रापि लक्ष्यवर्त्मनि संप्रति ॥

ChathurDandi prakasika.

with avidity but amended his system each in his own way, till. at last Venkatamakhi gave out his 72 Parent Ragas or *Melas*, stereotyped them with a challenge* to the music-world that they could neither be decreased nor increased and thus dealt a death-blow to the mania of amendment. His reasons for the creation of 72 Melas are interesting: 'These 72 Melas are intended to include and comprehend all the Ragas—already made, or in the process of making or to be hereafter made—current or found only in books, indigenous or foreign.'* Here is implied an admission which Venkatamakhi even expressed elsewhere that his 72 Melas were not, and could not in the nature of things, be all current. He therefore chose to describe in his monumental work, *Chathurdandiprakasika* only 19 Janakaragas and 57 Janyaragas. We shall first study his Melakartha Chakram and then proceed to deal with his special selection.

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*यदिकश्चिन्नदुर्नीतमेलेभ्यस्तद्विसप्ततेः ।
न्यूनं वाप्यधिकं वापि प्रसिद्धैर्द्वादशस्वरैः ॥
कल्पयेन्मेलनेतर्हि ममायासोवृथाभवेत् ।

Miscellaneous.

The Present Impasse.

By Dr. N. Subrahmanya Aiyar, M.A.

An Appeal to the Nation.

I am no great believer in Councils as they now stand and as they are now worked. To me, the chief work lies outside and with the people. And even in that work, I shall not forget the fact that we are no savages who have to be constructed into a society for the first time. We are an old edifice, though in grave disrepair, needing judicious repairing and adequate strengthening, with full regard of course to the world-conditions of to-day. As it is my humble belief, though I may be wrong, that an unimpassioned study of those world-conditions has not been made the full basis of our past programmes, I venture to draw pointed attention to them. Commonplaces they may all be. But it is the neglect of commonplaces that account for much of the world's trouble. I hope therefore that the following submission of facts will receive careful consideration.

The World's Basic Fact.

2. Man wants food. This he *must* have, *first* and *foremost.* Else, he cannot *live at all*, much less think of other things. All human activity, reduced to its fundamentals, is therefore the seeking after food. So is the case with nations. And it is towards getting this food for the present generation, and also to storing food, or reserving land from which food may be got for succeeding generations, that all nations have directed their activity. But they seem to know only one way to it. That is, to live at each other's expense, even to the length of exterminating each other. We can see, for example, how, as the consequence of this struggle for food between the organised and therefore stronger nations on the one hand and the unorganised and therefore weaker nations on the other, the original inhabitants of the American, Australian and African Continents have almost disappeared, and European nations have come to be settled in their place and to be known as Americans, Australians, etc.

Europe on the hunger path.

3. Encouraged by this success in all these continents, Europe has turned its face towards Asia, although, in all this process of extermination and substitution, there is neither any homicidal ill-will on the one side nor any suicidal desire on the other. It is all due to onesided knowledge. We only know to harm and live. We are ignorant of the way to live, *helping* others to live too. This one-sided knowledge—or ignorance, which means the same thing as far as the effect goes—has led to a number of consecutive wrong activities, and has made it impossible for us now to do anything else than go along in the same direction as we have been going, doing similar wrong acts as we have been doing in regular sequential order—all ending, as they must, in extermination for the weaker and expansion for the stronger. And this is obviously no free-willed activity. For, free-willed activity can only come when mankind knows both sides of the art of living, help and live and harm and live—the one being the means by which an organism, either national or international, can be constructed, the other by which it can be destroyed. Without this two-sided knowledge, which alone can be called *complete* knowledge, it is impossible to achieve what we may will to achieve. And this is the real free-will for man. To do merely what circumstances force you

to do, without any conciousness of help or harm, good or bad, can be no exercise of free-will.

India's threatening Europeanization.

4. Now, in all this situation, what is the position of India? We are, to be plain, exposed to the same influences as the nations of the now-Europeanised continents were exposed. The European nations, with their vast experience and gigantic resources in world expansion and colonization, are standing arrayed against us as one unit in our own land. While they are both organised and united for this purpose of world-colonization, whatever they may or may not be for other matters, we are here on the other hand, unorganised and disunited, class fighting against class, family against family and brother against brother. While theirs is a case of combined international struggle against us and other Asiatic nations like the Chinese etc., ours is a case of cantankerous individual struggle. In such an unequal fight, it is useless to ask, who will be the victors.

Difference between India and other countries.

5. Further, the relation of the British Government to the Indian people is not the relation, for instance, of the Government in England to the English people or France to the French people. We cannot therefore expect the same consideration from our Government now, as the English and French people may from *their* respective Governments. The points of difference are two.

Firstly, in both these countries, England and France, the people and Government are one. Here they are different. And the British people, whom the Government represents in India and by whom it is naturally controlled and guided, are like all modern nations, ignorant of the art of live and let-live. They only know the art of living at each other's expense.

Secondly, in England and France, all the four main functions, viz., production, distribution, religion and protection, are in the control of the country itself. Therefore, as against the Government which represents only one function, the people who represent all the other three are necessarily stronger. And as they stand united through this tri-functional link, they can, whenever they want, easily combine and effectually non-cooperate with Government, offer passive resistance and even give actual fight if necessary—witness the revolutions that are taking place every day. But in India, not only does the Government represent a foreign and a competitive people to boot, but we, the people, unlike the people of England and France, do not retain the same control over the other three functions viz., production, distribution and religion. Having given up these functions, we are mostly dependent now on the foreign nations who have taken them up in our place. We have therefore no connecting interfunctional link as between ourselves, unlike the people in the West. We cannot therefore stand as united as they could stand. And we cannot command the Government as authoritatively as they could command.

Co-operation and non-cooperation, both wrong.

6. From the circumstances above detailed, it is clear that, whether we co-operate with those stronger nations and consciously help our extermination and their colonization, or whether we non-co-operate, doing nothing all the while to rationally consolidate our own nation through bonds of responsible interdependence whose severance is the source of all our trouble—*our* extermination and *their* colonization are both certain. The various steps in national extinction are already visible in the decay of our various national organs, in the decline of all its functions and in our daily decreasing control on our own land and our own markets. Exasperated by this predicament, we may offer passive resistance and civil disobedience; we may court suffering and prefer open imprisonment to false liberty. But all that emotional sulkiness and resistance will lead us ultimately to violence as it has already done in some places; and *our* violence will lead to smashing *reprisals* which we, in our present disorganised and infirm state, can ill afford to bear.

India Self-enslaved.

7. Let us reflect now if this is not our existing situation viewed in a nutshell. Let us also ask ourselves whether, after all, we are not ourselves responsible for the present state of foreign penetration in all our national functions. For, when the Western nations first came to India, it is we that acted against the interests of our own people. When we saw a new religion, we neglected our own religion and adopted it wholesale, without enquiring in what respects our religion was wanting so that we may bring it up to the level of the new, and without calculating the immediate and remote dangers. It meant the gradual disuse of our religious functions, of our religious functionaries and of all our other classes and institutions that depended on those functions and functionaries. So much for religion and religious conversion. Similarly, when the trader came and brought in his industrial wares relating to dress, utensils etc., we did not see for ourselves in what respects the new things were improvements on the old and how our own could be improved. Nor did we see how our purchasing them would affect our own producing classes. Without any of these examinations, we blindly went in for foreign services and foreign wares, and gradually assumed the foreigner's personality under the force of blind imitation and unaccompanied by any idea of national self-supply. Thus gradually, we neglected and destroyed our various industrial, commercial and religious functions, and made it necessary for our foreign brethren to take up the functions we gave up, and to employ us in the functions under them and thus feed us, the self-disemployed Indian people.

Of course, side by side with these processes, i.e., the transfer of three of the main functions to another nation, the fourth or political (protective) function also changed hands gradually. Is that any wonder?

Need For Independent Thinking.

If all are agreed in the main with what has been said above, should not the national programme, as represented in the Congress work, be revised in the light of the real situation? If it is *we* that gave up our economic and political Swaraj, with our unvigilance and self-neglect, are we now to work with our face towards *ourselves*, or towards Government or any other *external* agency? From the old policy of co-operation, with Government, we went to non-co-operation. Now, Mr. Das asks us to go back in the direction of co-operation. Are we to swing like this, backwards and forwards. If co-operation was the thing at fault, non-co-operation should have cured it. And if non-co-operation has not cured it, is it not madness to go back to co-operation, leaving other things alone? As it is, we are only so many machines, not reason-swayed human beings. This will *not* do. We *must* turn towards *ourselves.*

So-Called Constructive Work.

This turning towards self is alone the beginning of constructive work. But the 'constructive' work, as it now stands, is at best a fragmentary, piece-meal programme. It cannot succeed by itself, especially as the environing circumstances are unfavourable to its success. And so they are in the present case.

Although it will be taking me too far if I go on to explain at length why it has not succeeded, I crave forbearance for merely saying that the items of work which now stand labelled as 'constructive programme' are not, and were not meant to be, *constructive* in any real or full sense. They form parts of Mahatma Gandhi's destructive or paralysing programme. They were aimed at securing effective non-co-operation with Government in the shortest time possible, and for working up a passionate sense of unity, at least for a time, among all Indian people. Hindus and non-Hindus, 'touchables' and 'non-touchables', all over the country, as in the Bengal-partition days. Through this programme, we hoped to achieve immediate Swaraj. And we should probably have got it, if the programme *had* been carried out as Mr. Gandhi desired. But it failed, even under his direct guidance and supervision; and as our objective *now* is only to get the Swaraj *as early as we possibly can*, and as the responsible Government in India has definitely and authoritatively promised it to us, we have only to enlarge the scope of the programme and to revise our mentality in consonance with the revised objective, so that we may place the Government in a position in which they could grant or allow Swaraj, with safety to all parties.

Repair Every National Organ.

What I implore my friends to do is to start out on that course. And I submit, with the utmost deference to those great souls who have applied themselves to India's elevation at so much personal sacrifice, that that course is to cast away the idea of Government altogether from our minds for some time. We must first set about putting in order our own house, with a complete programme in hand and a clear goal in view. We must repair and strengthen our own existing organs and consolidate the national organism as a whole, so that by producing more, we may pay more to Government, purchase more from other nations, and thus not only eliminate all possibility of conflict within, not only enable ourselves to present a united front for successfully balancing the pressure of other nations that is now killing us inch by inch, but also convert those very nations into so many co-operative organs of a great international organism. This we have to do, *not* by concentrating our minds on one or on a few items, say, Khaddar, untouchability etc., as we are doing. We have to embark on a plan of operation comprehending the *whole* national edifice in *all* its parts. a campaign of *simultaneous all round swadesism*. Our duty is to work for the restoration of *all* the three main functions which we have gradually given up. It is by neglecting our producing, our commercial and our religious classes, that we lost those functions. Let us cease to neglect them. Let us from this moment take a responsible interest in them. Let us buy of their respective labours, more largely and invest our savings in them more trustfully. They may be of bad quality now. They may not be in sufficient quantity. But when the demand comes, the supply would come. And with more and more practice, perfection must come and the quality and rate of production must improve. And when the people, who are now wandering without employment or living with insufficient ill-paying and uncongenial employment, get engaged in the various productive, distributive and religious channels to be opened out as above, and when more and more begin to get connected through the bond of functional exchange and begin to feel the necessity of each other's existence, unity and mutual responsibility must emerge at once, and gradually grow from more to more. Work that so builds a nation, that keeps a nation in interdependent amity without the need or the fear of trampling on each other's toe, is alone constructive work.

Such a constructive work is no utopian dream. The steps in the descent being known, the way of ascent is clear and be can demonstrated in any town or other area we like. It may then be extended and linked to similar work in other places. When that is done and the whole nation fully organised and consolidated, it can command the Government, which is only one of its several organs, with the utmost ease. Extreme measures such as non-co-operation, civil disobedience etc., etc., will not be necessary. Even if they should be they could be applied with absolutely no fear from within or without, and in a spirit of unquestionable righteousness and even legality.

India's Duty To The World.

After thus demonstrating in our own selves the nation-building and the nation-preservative value of the policy of living and helping others to live, we have to point out to other nations how the policy which they are following viz., of living without care for and even at the expense of others is wrong and must in the long run react against themselves. In fact, it *has* reacted. Their progress *has* been checked. Their descent *has* begun. From national unity, they once ascended to European international unity. That has now been broken up. They are fast descending to nationalism again. Further, disunity has set in even *within* each nation, and civilisation has begun to crackle as a whole, to quote the words of the new English Prime Minister. Our duty does not end with pointing out their error. We have to explain in detail the policy by which nations can live, helping others to live, which is the genius of our civilization and culture. It is our sacred duty and high privilege to give them the benefit of it, both in their interests and in our own. Apart from the question of securing Swaraj for ourselves, the European nations should be told that it is only by allowing, our nation, and even actually helping it, to organize its other three functions at least, i.e., all the non-political functions, that we shall be able to support our political organ and keep it above fear, both from within and from without. In fact, it is only in this way that we can make the Government an organ of our own body. When that is done, the Government becomes automatically converted into our own Government, and the idea of 'foreign Government' goes altogether from our national brain.

Prime Ministers of Great Britain, A study.

Professor Amarnath Jha, M. A. writes in the "Hindustan Review":—Since 1721 there have been thirty eight Prime Ministers of Great Britain. It is obviously impossible to deal with all of them in the course of one paper. They have been men of such different types, they have belonged to so many varying shades of party, there have been such disputes with regard to the lives, characters and public services of so many of them, that anything like an exhaustive survey is impracticable within our present limits.

1721 is the year in which Sir Robert Walpole made himself responsible to the King on the one hand, and to the Commons on the other, by accepting the office of First Lord of the Treasury, an office carrying with it patronage so great that, according to Fox, "whoever fills it must have much more power than any other member of the Cabinet." From the time of Walpole's acceptance of his dual responsibility, the office has never been vacant. Before that date the Stuarts had dispensed their own favours and chosen their own tools. George I was not at home in the English language or among his English Ministers.

He preferred to deal with one man only, with Walpole, and so long and so well did Sir Robert perform his task that by the time of his death the Premiership had become an integral part of the British constitution. That is the genesis of the office of Prime Minister.

Walpole was essentially a Peace Minister. But there was in him "nothing more sublime than strong sagacity, penetrating commonsense, and tenacious public spirit." There was hardly any moral dignity in him—his talk would hardly be tolerated now even in a regimental mess. His expression seemed to be between a smile and a sneer. But his son, the famous Horace said, "It would have done you good to hear him laugh—he laughed the heart's laugh." He is supposed to be the author of the cynical saying, "Every man has his price." "I put off my cares," he said, "when I put off my clothes." While we remember his faults, it is but fair to recollect that he was a great patron of learning. He got for Young a pension of £200 a year, he subscribed for 10 copies of Fielding's works, sent banknotes to the unfortunate Richard Savage, made Congreve a Commissioner of Works. He deserves, too, the thanks of posterity for having originated the Saturday half-holiday, though he did so in order that he might get away to hunt. Dr. Johnson compared him to a fixed star and Chatham to a meteor. He kept the country quiet in what Carlyle calls "a sturdy, deep-bellied, long-headed John Bull kind of fashion."

In Walpole's time, the house which is now 10 Downing Street, was the only official residence in that famous purlieu. It belonged to the Crown, and the Hanoverian Minister Bothmar lived in it. When that Minister died, George II wished to make Walpole a present of it. Walpole refused it as a personal gift and they agreed that it should for the future always go with the offices of First Lord of the Treasury and the Chancellor of the Exchequer.

In one of his final fights in the House of Commons, when the so-called patriots were assailing him, Walpole finished his reply with the words: "A patriot, Sir—why, patriots spring up like mushrooms. I could raise fifty of them within the four-and-twenty hours. I have raised many of them in one night. It is but refusing to gratify an unreasonable or insolent demand and up starts a patriot." Though he could be ironical and even eloquent on occasions, yet his eloquence was made for use. He had a melodious voice and little gesture, was ready and vigorous in reply, caught the humour of the House, made people think they understood him when they did not. Chatham, who had fiercely attacked him in early life, said afterwards: "Sir Robert Walpole thought well of me and died in peace with me. He was a truly English Minister." Lord Morley, Walpole's biographer, sums him up thus: "The world will never place him in the highest rank among those who have governed men, for in the worlds's final estimate, character goes farther than act, imagination than utility, and its leaders strike us as much by what they were as by what they did."

After Walpole came Compton, afterwards Earl Wilmington. Much need not here be said about him. One incident, however, which occurred when he was the Speaker of the House of Commons, may be mentioned. A member who was being talked down complained that he had a right to be heard. "No, Sir" replied the Speaker, "you have a right to judge whether it will hear you." He is also credited with a remark about the Duke of Newcastle, that he always lost half an hour in the morning, which he was running after for the rest of the day without being able to overtake it.

After him come the brothers, Thomas Pelham and the Duke of Newcastle. Then the Dukes Devonshire, Grafton and Portland. In twentysix years, from 1757 to 1783, out of nine Prime Ministers, four were Dukes. In the last hundred years only one has filled that place. Portland was twice Prime Minister—the second time in his seventieth year, failing rapidly in strength and past much work. He was no speaker. He possessed in an eminent degree the talent of dead silence. Lord Fitzmaurice says that he had the singular distinction of being twice Premier, first as the leader of the narrowest section of the Whig party and afterwards as chief of the most Tory of Tory administrations.

We come next to one of the most fascinating figures in English political history. The family of the Pitts is the most distinguished in English politics. They emerged from a modest origin. Yet they produced two Prime Ministers, nominated two more, Cavendish and Grafton; they introduced a third pair, the Grenvilles; they left a legacy behind in Addington, Jenkinson, Canning and Robinson. William Pitt, Earl of Chatham, began life in Parliament with much of the effrontery which the last generation saw with bewildered admiration in Lord Randolph Churchill. Just as the latter attacked Mr. Gladstone because he was the most eminent leader of the day, so Pitt chose Walpole as the first target of his oratorical onslaughts. On Walpole's fall, Cateret became his victim, then the Pelhams. He had however deeply alienated the King; and it was said at the time that as Chatham knelt before George II when being sworn a Privy Councillor, the king shed tears. The period of Pitt's glory was 1757; the next four years were signalised by some of the most glorious victories by sea and on land, and some of the most splendid Colonial acquisitions in the history of Great Britain. His fame in Europe rose to the highest pitch. Frederic the Great writing of him in 1761, said: "England has been a long time in labour, but she has at last brought forth a man." This apotheosis, however, did not continue long. George III succeeded to the throne, intrigues began against Pitt, he was outvoted in the Cabinet, and in 1761, on the question of the Spanish War he resigned with his brother-in law Temple. By 1766, however, when all other administrators had failed, he was sent for again and became Prime Minister and Lord of the Privy Seal. He was also raised to the peerage as Earl Chatham. This was the turning-point of his fortunes. His title robbed him of his popularity. "There is" writes Burke to Rockingham in 1766, "still a little twilight of popularity round the great peer, but it fades away every moment.' Throughout the years of the disputes with America, Chatham suported the cause of liberty. He said in a memorable passage, 'It is not repealing a piece of parchment that can restore America; you must repeal her fears and resentments.' His health now broke, much of the prestige of the Great Commoner was gone. Occasionally, however, people came to him as to a Delphic oracle. His attendances in Parliament became rare. When he did come up, the ministers shivered. When he drove away, they breathed again. In 1778 Lord North begged the King to ask Chatham to form a ministry for the third time. But the obstinate monarch wrote: 'I do not object to your addressing yourself to Lord Chatham, but you must acquaint him that I shall never address myself to him but through you.' This, of course would not suit Chatham and North continued in office. On April 7, 1778 a motion was made in the Lords to petition the Crown to withdraw fleets and armies from the revolted provinces of North America. Chatham came down to oppose it. The effort was too much; it brought on a fit during the speech. He was carried home insensible and after a month died. He was given a public funeral in Westminister Abbey.

Dr. Johnson used to say that Walpole was a minister given by the King to the people, while Chatham was a minister given by the people to the king. Shelburne who was Chatham's political disciple said that he had the eye of a hawk, a small head and a long aquiline nose. It was remarked at Court that when he bowed, the tip of his long nose could be seen between his legs. He was an autocrat; he wrote the naval orders for the fleet and the first Lord of the Admiralty had to sign them with the writing covered up. His under-secretaries were never allowed to sit in his presence. Of his powers as a speaker, contemporary opinion is unanimous. Horace Walpole, the son of his great opponent, says that Mr. Pitt carried with him unpremeditated the strength of thunder and the splendour of lightning. Lord Camelord said that in Parliament he never spoke but to the instant, regardless of what contradictions he might afterwards be reduced to, which he carried off with an effrontery without example. There was a style of conscious superiority, a tone, a gesture of manner, which was quite peculiar to him—everything shrunk before it; and even facts, truth and argument were overawed and vanquished by it. The style of conscious superiority, comments Lorld Rosebery, peculiar to him, before which everything shrank; the way in which the orator worked himself into wrath, like a lion lashing himself with his own tail, the eye and countenance which would have conveyed his meaning to the deaf—these are touches which we feel to be accurate, and which seem to explain much of the effect of Pitt's oratory. To quote Lord Rosebery again, Chatham was a political mystic; sometimes sublime, sometimes impossible, and sometimes insane. But he had genius. It was that fitful and undefinable inspiration that gave to his eloquence a piercing and terrible note which no other English eloquence has touched; that made him the idol of his countrymen, though they could scarcely be said to have seen his face or heard his voice or read his speeches; that made him a watchword among those distant insurgents whose wish for independence he yet ardently opposed; that made each remotest soldier and bluejacket feel when he was in office that there was a man in Downing Street and a man whose eye penetrated everywhere; that made his name at once an inspiration and a dread; that cowed the tumultuous Commons at his frown.

To be continued.

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(continued.)

Mr. Mukherjee refers to the South Indian inscription No. 343 of 1917 in which a hostel attached to a temple is mentioned and observes—'and half the surplus quantity of ghee, milk, and curds left after meeting the requirements of worship was made over to the hostel.' This was by arrangement by the donor himself: it was stipulated that the surplus should be so utilised. The interests of the idol were anyhow not neglected.

In the Epigraphical Report (1921—1922) of Madras we read as follows:—An inscription from Tirukoyilur in the South Arcot District relates that the temple committee recovered from a Sree Vaishnava Brahman ten cows on the evidence of an entry in the temple accounts that his grandfather had received ten cows from a chief named Peridigangan for the purpose of supplying curds for Brahmans fed in a *Matha.*" The temple committee, as trustees, acted according to the wishes of the donor in recovering the cows for supplying curds to the monastery.

In the "*Memorandum* on the Progress of the Madras Presidency during the last forty years of British Administration" we read:—

'One of the most popular acts of Government would be to provide for the efficient supervision of the management of these properties to ensure their being devoted in main to the uses for which they were intended, by means of responsible committees which without doing violence to public feeling, would be able gradually and insensibly to introduce such changes as would tend to the removal of abuses which have grown up around religious institutions and to afford education to the people in directions which Government arrangements cannot reach.' (pages 332, 333.) If Government arrangements cannot reach education, can this reach religion—a higher region? Devan Bahadur S. Srinivasa Raghaviyangar B.A., C. I. E., the author of the *Memorandum*, recommends caution though he is for diversion of religious funds. But will the Bill contemplate the introduction of changes *grdually and insensibly?* So the Bill fails to satisfy Mr. Iyangar himself, a Government servant.

Mr. Iyangar says—'The annual income of the religious endowments has been estimated to amount to 75 lakhs of Rupees, a sum higher than the income of the Local Fund Boards and Muncipalities in the Presidency, and considerable portion of the income is contributed by the State." (p. 333). By what State? Not the present one, I suppose. Even if the present, it should not withdraw its own gifts. Mr. Ayangar writes—"There is here an immense national property which, in course of time, might be devoted to many beneficial purposes, such as provision of religious instruction, of art education etc., and which is now largely misappropriated.' (p. 332) Whose property—does it belong to a nation of diverse races and religion? Again does religious instruction include Brahmoism or Aryaism? And is art education one that teaches that our forefathers were barbarians?

If it were legitimate to apply religious endowments to other purposes, then there should be no provision for payment of interests as in the following case recorded by Mr. Matthai:—' Whatever the cause the famine-stricken inhabitants of Alangudi could expect no help from the royal treasury. They had to shift for themselves as best they could. Accordingly they applied to the local temple treasury from which

they obtained 1,011 Kolanju of gold and 464 palam of silver, consisting of temple jewels and vessels. In exchange for this, the members of the village assembly alienated 8¾ veli of land in favour of the God. From the produce of this land the interest on the gold and silver received from the temple was to be paid." (p. 76)

THE NON-BRAHMANS.

The Bill affects our Non-Brahman brothers also; for they too have made large contributions to our religious institutions. "In the Indo-copper-plate inscription of Skandagupta a gift is recorded of a Brahmana who endowed a temple of the Sun and transferred the temple properties to a guild of local oilmen of the town of Indrapura on two conditions, viz., (1) that the guild should continue in complete internal concord and (2) that the guild should make a permanent arrangement to supply the temple daily with two *palas* of oil." (p. 94.) From these words of Mr. Mukherjee we can understand that the Brahmanas took others into their confidence and committed temples to their care.

"It is worthy of note that this religious spirit was not confined only to the cultured classes of the community but it pervaded all its ranks. There are many instances on record of the lower and poorer classes making gifts to temples. No. 241 of 1912 mentions the gift of five lamps by sheppherds. No. 274 of 1910 records another gift made by twelve families of fishermen under an agreement signed by the overseers of the division." (p. 302-303)

Mr. Mukherjee thus shows that religious enthusiasm prompted even non-Brahmans to acts of religious merit.

Ananda Ranga Pillay who seems to have been an agent of the French Governor, Dupleix, refers to a meeting convened for judging a case of disecration caused to the village temple—a meeting "in which people of all castes, from the Brahman to the Pariah, took part." (The Private Diary of Ananda Ranga Pillay, Vol. I., pages 332, 353). We can see that whenever their institutions were endangered Hindus of all communities exerted themselves in rectifying the evil. Let us hope that the Non-Brahmans will safeguard our institutions with the zeal of their ancestors.

Will not any new institutions started by the Non-Brahmans suffer from the Bill?

Notes and Notions.

It is estimated that the United States holds 45 percent of the world's total of gold money. Of the remainder, the British Empire holds about 12½ per cent; France, 11 percent, Japan, 6 per cent, Spain, 5 per cent; and Germany and Holland about 2½ per cent each.

* * *

Engineers have on many occasions had to construct enormous works in order to provide us with the vital necessity of life, but most of us, says a contemporary, have not stopped to consider the cost of bringing water to our homes. To construct a lake 40 miles long 25 feet deep, holding 13,633 gallons of water, seems a stupendous task, but such are the facts relating to Vaal River Barrage of South Africa, which has just been officially opened. The scheme, continues our contemporary, has taken nearly ten years to carry out and will supply Johannesburg and the Rand with twenty million gallons of water every day. The Barrage, costing almost £500,000, is 1400 feet long and stands on 35 concrete piers. Each pier is 8 feet thick, 34ft. 6in. high, and 55ft. long. The 36 steel sluice gates closing the openings are 25ft. high and 32ft. 6in. wide. Each gate weighs about 26 tons. A wagon road and a railway track run along the top. All the water is passed through mechanical filters and carried along 43½ miles of steel pipes varying in diameter from 18in. to 24., and costing £455,000. The whole scheme cost £1,500,000, of which £12,000 was spent in providing quarters for the men engaged in this huge and important land-mark in engineering progress.

* * *

Discussing in mail week the then forthcoming absorption of the Halton Press by the Beaverbrook-Rothermere combine, Mr. H. W. Massingham wrote in an English contemporary: A cheque passes, and five million notes change hands, said Mr. Brailsford the other day. I hope it is not as bad as that. But the news of the absorption of the Halton Press in a Rothermere—Beaverbrook combine is a new omen to those who have long seen journalism as a dangerous trade, with which a Government that does not please it will come to grips one day in a battle to one power or the other. The Halton press was not immaculate. But any journalist of perception is well able to pay it the moderate compliment that one or two of its papers were far above the Rothermere—Beaverbrook standard of intelligence, good information and skill and liveliness of expression. Also it had sparks of free thought, now to be extinguished. Save for the Bevy group, mostly concerned with the weekly Press, there remains practically one sprawling newspaper trust, covering, may be, five-sixths of the newspaper readers of the country. I say readers, but proprietors of gambling shops dont want 'readers.' They want a crowd, created, courted kept together. It is impossible to see how this mass can be disintegrated without a raising of the standard of education and the tone of moral feeling beyond anything we can realise today.

* * *

Is there indeed a remedy, asks Mr. H. W. M. and continues: Anti-trust legislation is usually a failure. And yet could this country contemplate the conversion of the present banking combinations, powerful as they are, into a single body? We have not, indeed, passed any legislation to cover such a contingency, but in view of what was contemplated when the present amalgamations took place, it is certain that we should. And if we deny a monopoly to the money power, are we to grant it to the directors of the spiritual currency of the nation? Are we to see Governments intimidated, news garbled, and the tastes and intellects of millions enfeebled or corrupted without any power or remedy? One answer to this is to say that the country has the newspapers it deserves, and that a different country will have different newspapers from those of the Rothermere and Beaver-brook brand. Yes; but that is not exactly the point I put. The power of the Press is so damaging to the Governmental power, as well as to the moral force of the community, and so provocative of forcible retort from the injured (e.g. the Labour Party) that the Governors of the State may be compelled to reconsider their present relationship with it.

* * *

Miss Manry Briarly, wrting in the *Scribners Magazine* says the modern college course is an almost continuous propaganda for materialism. Here and there some professor who still believes he has a soul tries to reconcile Darwinism with a Creator, or mechanistic psychology with immortality. But the usual academic dictum is that the relating of these theories to religion and character must be left to the individual.

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